

Prabuddha Bharata

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GLIMPSES

'I' STANDS ever for the witness, the body for the witnessed. How could the 'self' be the body when it (the body) is always referred to as something which is '*mine*' (and not as 'I.')?

—*Sankara.*

J—'s mother grew old. She thought it was high time that she should retire from the world and spend the remaining days of her life peacefully in Vrindavan. She expressed her intention to Sri Ramakrishna. The Master knew her situation too well to endorse her proposal and observed as follows :—

"You are very fond of J—'s daughter. The thought of the girl will force itself upon your mind and make you restless wherever you go. You may live in Vrindavan if you like, but your mind will always hover about your home. On the other hand, all the good of living in Vrindavan will of itself come to you if you cultivate your sweet affections for your grand-daughter in the thought that she is Sri Radhika Herself. Fondle her in the way you are wont, feed and dress her to your heart's content, but always think that in those acts you are offering your worship to the goddess of Vrindavan."

HE who thus through the self sees the Self in all, attains to the Supreme State of Brahman by realising the unity of all.

—*Manu.*

HIS (man's) true life is like that of lower organic beings, the independent force by which he moulds and governs external things; it is a force of assimilation which converts everything around him into food, or into instruments; and which, however humbly or obediently it may listen to or follow the guidance of superior intelligence, never forfeits its own authority as a judging principle, as a will capable either of obeying or rebelling.

—*Ruskin.*

CHARACTER is centrality, the impossibility of being displaced or overset.

—*Emerson.*

How far from here to heaven?

Not very far my friend;

A single hearty step

Will all thy journey end.

Hold then! Where runnest thou?

No! heaven is in thee,

Seekest thou for God elsewhere,

His face thou'lt never see.

A MAN casts discredit upon the profession of his own faith who cannot afford to be tolerant and reverential towards the creeds and convictions of others. We all seek God, though we approach Him under different forms and seek Him in various ways.—*Lord Curzon in his reply to the address of the Anjuman-i-Islamia, Amritsar.*

SRI RAMAKRISHNA'S TEACHINGS

ADVICE TO THE WORLDLY-MINDED—I

As a man standing on the brink of a deep well is always afraid and watchful lest he should fall into it, so should a man living in the world be always on his guard against temptations. He who has once fallen into the well of temptation can hardly come out of it pure and stainless.

THE alligator loves to swim on the surface of the water, but is obliged to remain under for fear of the hunter. But whenever it finds an opportunity it rises up with a deep whizzing noise and swims happily on the wide watery expanse. O man entangled in the meshes of the world, thou too art anxious to swim on the surface of the Ocean of Bliss, but art prevented by the importunate demands of thy family! But be of good cheer, and whenever thou findest any leisure, call intensely upon thy God, pray to Him earnestly, and tell Him all thy sorrows. In ripe time, He will surely emancipate thee and enable thee to swim happily on the surface of the Ocean of Bliss.

As the street minstrel with one hand plays upon the guitar and with the other strikes a drum, all the while busily chanting a song, so, O thou world-bound soul, perform all thy worldly duties with thy hands, but never forget to repeat and glorify the name of the Lord with all thy heart.

It is said that when a Tāntrika tries to invoke the Deity through the medium of the spirit of the dead, he sits over a fresh human

corpse and keeps near him food and wine. During the course of the invocation, if at any time the corpse is vivified (temporarily) and opens its mouth, the intrepid invoker must pour the wine and thrust the food into its gaping mouth to appease the elemental that has for the time being, taken possession of it. If he does not do so, this elemental does not only interrupt the proceedings of the invocation but causes danger to his life. So, dwelling on the bosom of the carcass of the world, if thou wantest to attain beatitude, thou must first provide thyself beforehand with everything necessary to pacify the clamour of all worldly demands on you; otherwise thy devotions will be broken and interrupted by worldly cares and anxieties.

As an unchaste woman, busily engaged in household affairs, is all the while thinking of her secret lover, even so, O thou man of the world, do thy round of worldly duties, but fix thy heart always on the Lord.

As a wet nurse in a rich family brings up the child of her master, loving the baby, as if it were her own, but knows well that she has no claim upon it; so think you also, that you are but trustees and guardians of your children, whose real father is the Lord God in Heaven.

As a boy holding on to a post or a pillar gyrates round it with headlong speed without fear of falling; so fixing thy hold firmly on God, perform thy worldly duties, and thou shalt be free from all dangers.

THE ADVAITA ASHRAMA :

A FEW EXPLANATORY WORDS.

THE Ashrama aims at helping with its best might, such men as sincerely long for a life truly suited for the culture of the deep spiritual instincts abiding in the human heart. While believing naturally in the elevating power of all systems of religion and allowing its members full liberty to choose and follow their own ways of *upasana*, the Philosophy of Advaita—which derives its support not only from the simple unequivocal text of the *Srutis* but also from the results of modern scientific research—forms the basic principle of its thought and action. And education which is nothing more or less than the unfoldment of the within, is accordingly, in keeping with the Advaita view-point, imparted more by assisting each member to think out for himself from, and adjust himself in his own way to, the facts of *Being* and *Existence* than by pressing upon him the opinions formed by others, thus gently leading him to develop and harmonise, to the fullest extent and satisfaction of his heart and reason, his individual ways of thought with conclusions directly deducible from the Advaita.

Those only who struggle to be entirely free from sensual appetites are capable of walking on the path, “sharp like the edge of a razor and pronounced extremely difficult by the wise.” The Ashrama, therefore, lays down, as the first condition for membership, the rule that every

member should take the vows of poverty, chastity and obedience. This excludes all those who have not that true longing for spirituality which ever delights in the freedom of renunciation. It also precludes the possibility of the members having to bear their own expenses of living in the Ashrama.

Love and sympathy unite man with man and unconsciously lead him to the realization of his kinship with all. Hatred and jealousy widen the gap of separation and bar the way to true knowledge. The two following rules, therefore, enjoin upon every one of the members to give that respect and toleration to the habits and religious opinions of others, which he would, they should accord to his, and to practise in daily life his belief in the Brotherhood of man and the Selfhood of all.

Now, as everything depends upon a strong physique, and as a good climate and moderate exercise almost ensure it to those whose habits are regulated by strict discipline, the Ashrama deems it wise to have some of its manual work done by the members. This will not only make them strong and healthy and, to some extent, independent of outside help, but will advance the growth of fellow-feeling and sympathy among its members by making them thus minister to one another's needs and comforts. It will also prove a great preventive against that sloth and

inactivity which often makes its way into such bodies in the garb of meditative stillness.

Study would form another important and necessary occupation of the members. The usefulness of discriminate study in an institution of this character cannot be too much emphasized. It prevents the spirit of religion from lapsing into dead formalities and weakening superstitions, by bringing the touchstone of a refined understanding to bear upon whatever comes in its garb and lifts the mind pleasantly and unconsciously from the sense-plane to the region illumined with exalted thought. The subjects of study will, of course, be made as far as possible, to agree with the intellectual capacity of individual members. But the Upanishads, the six systems of Vedic Philosophy and the chief philosophical and metaphysical works of Western thinkers, will constitute the fixed course of study for members having a fair knowledge of Sanskrit and English. For students of lesser literary capacities, such books will be chosen as will make them acquainted with the general principles of these philosophical systems, by means of simple lessons. Members whose aptitude for study is meagre and who would therefore prefer to attend, in the hours of study, to the manual work of the Ashrama need not join the classes.

The last, though not the least object to be particularly attended to by the members of the Advaita Ashrama, is Yoga. This is the channel through which the energy acquired by judiciously following the disciplinary methods indicated above, should be directed in order that they may lead up to the highest point of

spiritual evolution and ground the character firmly on the adamant rock of conviction, gained through practical experience of spiritual truths.

Those Sannyasin members of the Ashrama who can give satisfactory testimony of their abilities—physical, intellectual and spiritual—to take the responsible position of teachers, will be sent out to teach what they themselves have learnt by study, meditation and Yoga. “Example is better than precept,” and the Ashrama will always look to the all-sided development of the members as its sole concern, rather than seek to swell its body by indiscriminate admission.

But as the Advaita Ashrama believes that a single day spent in religious discipline in the company of men leading a higher life, may leave impressions capable of proving a tower of strength in trying circumstances, it will gladly admit members who have a mind to take up the householder's life, after making them, to some extent, fit for its heavy responsibilities, by receiving some training in the Ashrama. It should be clearly understood that during the period of training, these members will have to abide strictly by the rules stated above.

No one, as a rule, will be initiated into Sannyas before the completion of at least twelve months of Brahmacharya at the Ashrama. But the Ashrama and every one of its members will have perfect liberty to part with each other whenever they think such a course advisable, after due consideration.

[Our contemporaries who kindly noticed the prospectus of the Advaita Ashrama when it was issued, are requested to do us the same favour in respect to the above --Ed.]

THE CASTE SYSTEM*

III

WE do not profess to be learned in political economy, but from what we have seen, read and heard of the economic condition of the West, a belief has been growing in us, till it has become a mature conviction, that the real cause of the trouble lies in the unequal distribution of labour for the production of the necessities of life. According to a consensus of opinion of economists, 'overproduction,' i. e. supply of articles exceeding the demand for them, is the problem that requires solution. Let us ask at the very outset whether this overproduction is all along the line, that is, of every article produced by human labour, or only of some? Besides these two, there can be no other alternative. Now if there be over-production of *all* the necessities of life, every article will tend to become cheaper and cheaper, so that none but those who have absolutely *no* buying power whatever can starve or be in want. Excepting the invalid, the old and the wilfully idle, only the unemployed come under this head. The existence of the needy unemployed, shows that labour has been allowed to run idle and waste, when there has been demand for the necessities of life, so, it becomes strictly a case of *underproduction* and not of overproduction, and proves without doubt the existence of unequal distribution of labour. For it requires only to be mentioned to be understood, that the unemployed labour could be—if there were an agency with the adequate power of equally distributing labour according to demand—profitably engaged in producing those necessities of

life which it lacked.

The second alternative, that of overproduction of *some* articles, leads to one conclusion only,—that of neglect, of perhaps the more numerous branches of labour and the overcrowding of the easier ones: a phenomenon which can occur alone in those societies where there is no provision for distributing labour according to demand.

We believe the economic trouble in the West is due to the overproduction of *some* articles and neglect of others, chief among which are those that constitute the bare necessities of life. For an example of this let us take the United Kingdom of Great Britain and Ireland. In his inaugural address as President of the British Association, at its last meeting held in Bristol, Sir William Crookes startled his audience by stating that, unless some radical change was made in the present system of wheat cultivation, there would be a bread famine in 1931, all over the world. About the United Kingdom, he said: "What are our home requirements in the way of wheat? The consumption of wheat per head of the population, (unit consumption) is over 6 bushels per annum; and taking the population at 40,000,000 we require no less than 240,000,000 bushels of wheat, increasing annually by 2,000,000 bushels, to supply the increase of population. Of the total amount of wheat consumed in the United Kingdom, we grow 25 and import 75 per cent.

"So important is the question of wheat supply that it has attracted the attention of Parliament, and the question of national granaries has been mooted. It is certain that, in case of

*Concluded from page 15.

war with any of the great powers, wheat would be contraband, as if it were cannon or powder, liable to capture, even under a neutral flag. We must therefore accept the situation and treat wheat as munitions of war, and grow, accumulate, or store it as such. It has been shown that at the best our stock of wheat and flour amounts only to 64,000,000 bushels—fourteen week's supply—while last April our stock was equal to only 10,000,000 bushels, the smallest ever recorded by "Beerholm" for the period of the season..... To arrest this impending danger, it has been proposed that an amount of 64,000,000 bushels of wheat should be purchased by the State and stored in national granaries, not to be opened, except to remedy deterioration of grain, or in view of national disaster rendering starvation imminent. This 64,000,000 bushels would add another fourteen week's life to the population; assuming that the ordinary stock had not been drawn on, the wheat in the country would only then be enough to feed the population for twenty-eight weeks.

* * * *

"More hopeful, although difficult and costly, would be the alternative of growing most, if not all, our own wheat supply here at home in the British Isles. The average yield over the United Kingdom last year was 29.07 bushels per acre, the average for the last eleven years being 29.46. For twelve months we need 240,000,000 bushels of wheat, requiring about 8,250,000 acres of good wheat growing land, or nearly 13,000 square miles, increasing at the rate of 100 square miles per annum, to render us self-supporting as to bread food. This area is about one-fourth the size of England.

"A total area of land in the United Kingdom equal to a plot 110 miles square, of quality and climate sufficient to grow wheat to the extent of 29 bushels per acre, does not seem a hopeless demand.—(The total area of the

United Kingdom is 120,979 square miles; therefore the required land is about a tenth part of the total.)"

This recalls to our mind more strongly and vividly than ever, the words of Sir John Gorst which we have quoted before, and to quote which here again we need make no apology.

"That whereas land is lying waste within thirty miles of the metropolis, capital so plentiful that the Government can borrow as much as it pleases on short loan for one per cent. and permanently at less than 2½ per cent. labour is vainly crying for employment and society at large maintains at a great cost to itself, but in the most miserable plight, a whole army of unemployed workers in involuntary idleness..... Society can no longer shut its eyes to the fact that under the conditions of modern industry, the drunken, the undeserving, and the wilfully idle constitute a small part only of the mass of those who are out of work. The rapid depopulation of rural districts and the concentration of unemployed, half-employed and sweated workers in great cities is an undoubted fact; and even if the total number is not increasing, the evil is becoming more conspicuous and dangerous."

The problem before us then is not only how to evenly distribute labour to produce all our necessities, but how to prevent the distributed labour from running away from its respective—maybe onerous, but all the same *necessary*—occupations and overcrowd easier professions to the detriment of not only itself but of the whole of mankind. Let us say at once, that a high degree of intellectual development which alone makes it possible to have a clear understanding of an enlightened self-interest, is capable to do this.

Taking it for granted, then, that a number of men be found who understand clearly that overcrowding of certain professions to the neglect of others, is at the root of the whole economical trouble, and therefore deter-

mine to so distribute their labour that the onerous and the lighter tasks have each their share of hands in due proportion; the question of keeping the due number of hands steadily employed at the different branches of production can only be satisfactorily solved by the hands not leaving their posts till incapacitated by age or disease and the sons taking up the professions of their fathers—in a word by making the professions hereditary. We would ask our readers to suspend their consideration of the other points, bad and good, involved in hereditary professions—as for instance, the children never getting any chance of raising themselves beyond the status of their parents, etc.—as we shall come to them presently, but fix their whole attention on the point at issue, that whether by making the professions hereditary, the difficulty of keeping the adequate proportion of labour steadily employed at a certain work is solved or not.

Turn we now to the other side of the question. Three evils work degeneration and demoralisation among races who have the institution of hereditary professions among them:—inequality of education and restrictions of inter-marriage and inter-eating among the castes. If education of boys and girls up to a high standard is made compulsory, if women-kind belong to no caste whatever but can marry men of all castes, and if inter-eating be not restricted (which, by the way, cannot be restricted, if the two former are allowed), the evils of caste system would be effectually done away with. With the multiplication of machinery, consequent on high education and intellectual culture, all the onerous tasks which devolve upon the 'lower' castes will cease to take up their time and they will get leisure and means of education and culture—which it should never be forgotten alone constitute gentility. While a higher education, leisure and culture will raise the farmer to an equal status with any gentleman in the land, his heredity

and early associations will make him a born farmer. Nor need we fear deterioration in the quality of work turned out by men working under this arrangement, for there will be always a fair amount of healthy competition owing to numbers following the same calling. The salutary effect of intermarriage in holding back the undesirable features of caste from developing and above all in keeping its ropes loose and flexible cannot be too strongly insisted upon.

India of course presents a queer sight now. Though professions are no longer seen to be hereditary, or even so much as limited to any caste except perhaps the strictly priestly duties—inter-eating and intermarriage have made no progress at all. It seems as if all that constituted strength has been thrown out and all that weakened and demoralised, has been jealously cared for and preserved in the social organism. But we might yet open our eyes and take a lesson from the West. We are slowly but surely drifting towards the economical abyss in which we find the West half-drowned by letting the agency which used to keep the different currents of labour steadily flowing in their prescribed courses go out of countenance and decay. But the instinct for the usage of hereditary professions is not yet dead in India. Let this be revived, and the path for the introduction of inter-eating and inter-marriage among the different castes be paved.

TWENTIETH CENTURY.

We have thus the spectacle of a society split up into a number of infinitely small divisions, each holding itself entirely aloof from the rest and trying to make its exclusiveness as strong as possible. They are all completely cut off from each other, not only in the matter of inter-marriages but also of food, so much so that there is a current saying among the Saryu Par Brahmanas of Northern India, that for nine of these Brahmanas there would be ten kitchens. Not only is the present system the parent of the disintegration now so common in Indian society, but is also at the root of many of the evils of infanticide, sale of boys and girls for large and fabulous dowers, and the cause of so much misery now met with in India.....Reform in the system is therefore inevitable.

—Baij Nath.

THE PARROT AND THE LETTER

YOU ought to be very proud of my attachment to you," said the postage-stamp, in a patronising tone, addressing the envelope to which it was affixed: "for my pleasing face is a great ornament to your plain aspect—but you must know my value, as it is distinctly impressed on my countenance." "By no means," answered the envelope curtly, for he was not at all flattered by this notice—"if it were not for *me*, *you* would not have come into existence, you are carried about at my direction, and are useless otherwise: the beauty and value which you prize so much, are very short-lived, for on your arrival at the post-office, both are immediately effaced, the clerk taking good care to stamp them out. *I* and my family are of great importance, for we travel much at home and abroad; many men are employed in our service for conveying us to our destination far and near—*this* is truly something to be proud of". "Not so fast, my friend," spoke up the letter-paper inside the envelope, "allow me to disillusion your mind of a serious error,—I am simply astonished at the manner in which you estimate your worth. What care would be bestowed upon you, if it were not for *me*, the valuable contents of your cover? *You* are manufactured solely to protect *me* from rough usage and curious eyes, as privacy is of great consequence to my calling, for I am the repository, of many secrets, important business matters and

privileged communications, grave and gay. Therefore, if you consider for a moment, you must acknowledge you were created for my preservation!" A pen-holder laying on the table by the side of the blotting book, in hot haste joined in the debate and spluttered out: "*You*, in your turn, are deceiving yourself, for you are a mere cipher until *I*, the instrument, imprint my characters upon your blank surface, and give some distinguishing marks to your appearance." But the inkstand was not willing to permit this statement to pass unchallenged. Quoth he: "Withdraw at once your nonsensical declaration; for a dry old thing like *you*, who cannot write a letter without *me*, to dare to make such a gross misrepresentation, shocks me deeply—I am the indispensable agent in the whole affair." The pen retorted angrily that he was constantly obliged to resort to his neighbour the pen-wiper, to assist him in getting rid of the ink's sullying attentions. But here the blotting-paper interposed, for he was devoted to the inkstand, and absorbed all his superfluities, and he begged the pen-holder to calm himself and close the controversy! Fortunately at this juncture, the gentleman of the house entered the room, seated himself at the writing table, and reached out his hand for the pen, which in its agitation had rolled from its ordinary position, and dipped it in the ink which had become thick with anger. He took

a sheet of paper, wrote some words upon it, then folded and placed the note in an envelope, adding the address and finally finished by putting on a stamp.

As the gentleman quitted the room and closed the door, a discerning old parrot, swinging in his cage by the window, laughed mockingly. "Ha! ha!" cried he, "who now is right, who now is wrong? Our master wrote and completed his letter by the aid of pen, ink, paper, envelope and stamp. If you are wise you will draw your own conclusions! Hearken well to what I am about to say to you. You are labouring under delusion, when

you talk so much on all sides, concerning, "I, I, I," divest your minds of such egoism, and quietly perform your allotted duties, speaking lovingly to all. Do not consider one as a friend, and another as an enemy—the whole world is your kindred. Identify yourselves with your master, concentrating your attention upon him."

After delivering himself of these strictures, the grey parrot gravely and leisurely climbed down the wires of his cage and partook of a little refreshment.

ADVAITIN.

ADHYATMA, ADHIDAIVA AND ADHIBHUTA

THAT which rests in the body, or in other words, the embodiment of the Purusha caused by the identification of Self with Prakriti, is Adhyatma. This embodiment means the rise of a consciousness in the Purusha of the twenty-four tatvas, as a Vedantin would put it, or the perception of, and simultaneous identification with, the twenty-three states of a separate and independent Prakriti, by the Purusha, as a follower of the Samkhya would say. The Purusha knowing and thus becoming joined to these twenty-four is called Adhyatma.

It is not correct therefore to render Adhyatma into 'subjective': *embodied* would be the more proper word for it.*

Adhidaiva is nearer to the idea conveyed

by the word *subjective*, inasmuch as it signifies the source of conscious motive power. That which is the light in all things, that which is the conscious subject in everything, is the Adhidaiva. It has been called the Hiranyagarbha, the universal subject within the sun, the upholder and the stimulator of the senses of all living beings. It could therefore be called the subject.

Adhibhuta is the changeful universal phenomena,—the object.

These three could be taken both individually and collectively, e. g. individual intellect (Buddhi), universal intellect (Mahat); individual intellecting subject, universal intellecting subject (Brahmā); individual objects of intellection, universal objects of intellection.

It should be noted that the Adhidevata has been given different names according to the different functions performed by him in

*According to the Samkhya Philosophy the Adhyatmic pain is defined to be the pain arising from the *body* and the *mind*.

the different senses and organs, e. g. viewed in connection with the manas he is called Chandra ; with feet, Vishnu, etc. In reality he is one like space, though appearing different in different vessels. He is according to the Gita and Sankara पुरुषः पूर्वननेन सर्वमिति पुरिषयनादा पुरुष आदित्यात्मनतो हिरण्यगर्भः सर्वप्राचि करचनागनुयाहवः Purusha, that by which everything is filled, or that which lies in the body, the Hiranagarbha or the Universal Subject within the sun, the upholder and stimulator of the senses of all living beings (Gita : Sankar Bhashya viii. 4). He is Hiranagarbha, the Logos, the first and foremost child of Avidya ; and all subjects and egos are but

PURUSHA + PRAKRITI

| { ADHYATMA } { or Embodied } | | { ADHIDAIVA } { or Subjective } | | { ADHIBHUTA } { or Objective } |
|--|---|---|---|--|
| Mahat | = | Hiranyagarbha | + | All objects of intellection |
| Ahamkara | = | Rudra | + | Objects of the ego |
| Manas | = | Chandra | + | „ „ mind |
| Srotra, Tvach, Chakshu, Jihva, Ghrana | = | Akasha, Vayu, Aditya, Varuna, Prithivi | + | Sound, touch, sight, taste, smell |
| Vak, Pani, Pad, Payu, Upastha | = | Agni, Indra, Vishnu, Mitra, Prajapati | + | Objects of speech, of the hands, of the feet, of the organs of excretion and generation. |

The fifteen tatvas (substances) of the first column together with the five essences of matter (tanmâtras) and the five gross elements (mahâbhutas) make up the twenty-five tatvas of the Samkhya Philosophy.

FAMINE RELIEF WORK

AN APPEAL

MOST of our readers are aware that famine has taken a most dreadful form with the approach of the hot weather, the cry for water being more piercing than ever as wells are fast drying up. The number of the

parts and parcels of him. He is सर्वप्राचिकरणा नामनुयाहवः the light which upholds and stimulates the senses of all living beings ; and for each sense-function he gets a different name.

In the same manner as a representation consists of two supplementary halves, — a representing subject and a represented object, the Adhyatma consists of the Adhidaiva and the Adhibhuta. So that Adhyatma, with its Adhidaiva and Adhibhuta do not make *three*, but like a representation, with its representing subject and represented object, only *one*.

The following is in illustration :—

distressed who are rushing into the Kishengurh Orphanage for protection has increased so much that the Swami Kalyanauanda finds it impossible to offer them any help with the limited fund at his command. Every one can imagine

how very painful it is to be an idle looker-on of this dreadful spectacle without being able to do anything by way of relief.

To admit into the Orphanage only those who require immediate attention, the Swami Kalyan-ananda requires a further sum of Rs. 100 in addition to what he has at present at his disposal. We are glad to say that a generous friend of Bangalore has offered to contribute Rs. 25 each month, thus reducing the amount needed to Rs. 75.

Another Relief Centre has also been opened by the Ramkrishna Mission at Khandwa, in the Central Provinces, under the charge of the Swami Sureshwaramanda. Instead of giving away provisions to such people as are availing themselves of help at Government Relief Works, the Swami has, at the kind suggestion of the Deputy Commissioner of the Provinces, been calling upon respectable families reduced to destitution, (who would rather die in silence than come out begging or work in Government Relief Works) and giving each member six seers of wheat, six seers of rice, three seers of dāl and four annas every month. Families of lower castes have also been receiving help from him,—each head getting three seers of rice and three poas of dāl, every week. Poor people who are physically incapable of doing any work at the Government Centres, are also carefully inspected by the Swami and given one poa of rice and one-and-a-

half chittack of dāl each head, every day. For want of funds the Swami has been compelled to keep his work limited within a small area. At the end of the third week of last month the number obtaining relief from him, was ninety.

Both the Swamis, therefore, most fervently appeal to our readers for sufficient funds to enable them to alleviate, even partially, the sufferings of the stricken souls who are constantly thrusting their misery upon their attention. We believe that our readers might easily solve the difficulty, if each one of them would contribute whatever he could easily afford to spare for the famine fund, and try to raise money from others by organising charity meetings, calling upon well-to-do people of his neighbourhood, and going the round of all houses collecting whatever each would gladly give. It is needless to say that a single pie or even a handful of rice or atah thus collected, would go a great way to save hundreds of people from the jaws of starvation. By taking the matter seriously into their hands and settling about to work immediately, our readers might prove instrumental in saving many a wretched soul from the excruciating torments of death from thirst and hunger. May not expect that the appeal will be qu responded to?

Remittances should be made payable to Editor who will acknowledge them separately as well as in the P. B.

REVIEWS

THE DYNAMICS OF MIND: an original investigation of mental phenomena based on higher mathematical principles. By Rajkumar Banerji, M. A. Part the first, Roy. 8vo. Calcutta, 1899.

The duty of the reviewer is proverbially unpleasant. And not a little of this unwelcome

but inevitable cerebral vibration—for we told by our author that all mental phenomena are vibrations of the cerebral particles—is added to the uncertain swing of the intellecting between the poles of which justice is centre, if the production be a maiden attempt of a young and therefore hopeful author.

fortunately enough, not only the above is true of the work under review but several other factors also, weave their own disharmonic vibrations into this 'movement' thus making it complex as complexity could be.

The explanatory sub-title of the pamphlet describes it as "an original investigation of mental phenomena based on higher mathematical principles," while in reality it is nothing more or less than an attempt, to present with indifferent success, certain analogies between the mode of occurrence of some mental and physical phenomena, *e. g.* between telepathy and telegraphy, the sympathetic vibrations of the strings of a musical instrument and those of the tactile nerves etc. Evidently our author is not afflicted with the unhealthy mood of under-appreciation of self, for he observes: "Perhaps to many our endeavour will seem to be an (*sic*) another 'veritable Whitworth gun in the armoury of materialism.' The first Whitworth gun, to wit Darwin's *Origin of Species* has exploded etc., etc."

Of course comment is needless.

But the matter does not end here. The "Part the first" of "the Dynamics of the Mind," forms the first number of "the *Indian Philosophical Series*"! Shades of Vyāsa and Kapila! Was Indian Philosophy destined for this tremendous development?

We should respectfully say a few words to Mr. Banerji. We hope he will take them in good part. He seems to be very youthful and not without promise. The next time he wishes to come before the public with a work of his own, let him in the name of the cause of India's higher education, repair to a more experienced

man in the literary line and have the work thoroughly overhauled by him, if he obtains his consent to publish it in book-form.

It is with shame we have to confess that the bad judgment and taste we complain of have not been atoned by even a little careful reading of the proofs—a sin which a young man should not be forgiven.

THE Baisakh number of *Bharati* has special features of attraction. Pandit Shiva Natha Sastri's paper on "Rishihood and Poethood" is as thoughtful as it is fascinating. Mr. Romesh Chunder Dutt describes in a chatty style his flying visit to the mother-country full of important issues to it. The editor in her "Kanhauji Anglreh" acquaints the reader interestingly with a character which no student of Indian History could afford to neglect. Her other paper, "Parashya Pulaka" too, is full of interest and leads us into quite a store of historical and legendary lore of Persia. The description of the meeting of the three poet friends in Ghazni, the way in which they test the merit of the unknown visitor (who afterwards turns out to be the great Ferdousi), and the felicitous stroke of poetic skill with which the latter comes out triumphant, are charming indeed. Babu Rohindra Nath Tagore's first instalment of his story, "The Conference of the Confirmed Bachelors" bears throughout the impress of the hand of its distinguished author. The vividness of drawing in Babu Prabhatkumar Mukerjee's story is admirable. We are glad to see that *Bharati* continues to stand at the head of the society papers in Bengal.

CORRESPONDENCE

VEDANTA WORK IN AMERICA

Editor, Prabuddha Bharata.

SIR,

THE last public lecture for this season

was delivered by Swami Abhedananda in Tuxedo Hall on Sunday last. There was a large and interested audience, the subject being "Life of a Divine Man." The

Swami drew his illustrations from the life of his master, Sri Ramakrishna. The New York Vedanta work has made a most satisfactory and encouraging progress this winter, the attendance at the lectures and classes being larger than in any season since 1896. The interest aroused seems to be of a more permanent character, and the sale of literature has been such as to enable us to publish a number of new lectures by Swami Abhedananda.

The classes at the rooms of the Vedanta Society will continue until June, and possibly later. Swami Abhedananda is going to other cities to fill lecture engagements, and during his absence the work will be carried on by Swami Turiyananda who has already firmly established himself in our affections by his attractive qualities of head and heart. The students consider themselves most fortunate in enjoying his ministrations during the absence of Swami Abhedananda. The latter will return to us in less than a month. The faithful and devoted worker who has done so much to make the New York Headquarters not only useful but homelike has been obliged to relinquish her work through illness and we all miss her very much. Her services were invaluable and there is no one who can quite fill her place.

From the Pacific Coast comes good news of Swami Vivekananda who is working with almost his old time vigor in San Francisco. He is holding classes and lecturing there nearly every day. His health is almost completely restored and he says that his mind was never clearer than at present. We hear that his lectures are being taken down steno-

graphically, so we hope to have some new literature as a result of his labours in California. This will give new impetus to Vedanta work in the United States and help to spread a knowledge of it still more widely.

The New York Vedanta students sympathize with their sisters and brothers of India in the terrible famine that is now afflicting your country. We have sent what little help we could to aid Swami Kalyanananda in his work of mercy among the poor children left in destitution by the famine. We hope his efforts may be crowned with success and that many unfortunate little ones may be helped and comforted.

Yours &c.,
A NEW YORK FRIEND.

New York 6th April, 1900.

COLONIZATION IN THE HIMALAYAS

Editor, Prabuddha Bharata.

Sir,

I understand that some interesting letters on "Colonization in the Himalayas" have appeared in the pages of *Udodhana* above the signature of "Sannanda." As this paper is published in Bengali, it will not come under the notice of any Western people. I should be glad, therefore, if you would kindly grant me space in your columns to specify some of the advantages which Western people might gain by coming over to live in the Himalayas.

In the West there are many to whom the home climate is trying, whose incomes are limited, and others who have

not as yet found their proper vocation in the world.

Now in many parts of the Himalayas but especially in the Kumaon district the climate is, for a continued residence, almost perfect. Spring commences in March and clear, bright days last to the middle of June, with occasional storms of thunder and rain, just enough to refresh thirsty nature. Then the rainy season sets in and lasts to the middle of September, but we seldom get more than six hours rain at a time and there are many intervals of fine days. From thence to the middle of December, the weather is dry, clear and bracing, with slight frosts from the middle of October. During these months the snowy range stands out in all its grandeur. January and February are colder, with rain and snow at times, but the temperature seldom falls below 28°. Sunshine is the characteristic of the Himalayas the greater part of the year.

Then the necessities of life are so moderate in price that a very small income will suffice for all reasonable needs. £25 per annum is ample for all except travelling expenses.

A small bungalow capable of accommodating four or five can be built for £50 or less.

For those interested in, and knowing something of agriculture, the above cost of living could be considerably reduced, besides giving a healthy and pleasant occupation; for the raising of crops, here has none of the risks and losses, it has in the West, owing to the uniformity of the weather and the fertility of the soil. Most of the peasants live, with the exception of a few shillings

they earn as coolies, on the proceeds of an acre or less of land, which they cultivate in the most meagre fashion and with the most antedeluvian of implements. With more knowledge and greater skill, the yield of crops could be considerably increased. Wheat, barley, maize, potato, rice, sugarcane, a variety of vegetable and fruits yield good crops, besides which, tobacco, turmeric, ginger, chilies, etc. can be grown to advantage and for sale.

By those also with the requisite knowledge and sufficient capital, woollen and other industries could well be started, as wool can be purchased at low rates from Thibet: and there is ample water supply in many parts. These industries would be an immense help to a large neighbourhood.

But to those having the desire to do some real and permanent good to their less fortunate Indian brethren, as well as to enjoy a life of health and happiness, there is one great field of useful work. In many out-of-the-way districts there are few, if any, schools, and in these, only a very elementary vernacular education is given. People of these parts are eagerly desirous to give their children a better education but they are unable to bear the cost of sending them to schools sixty or seventy miles distant. Institutions giving a more advanced, liberal, and practical education is the crying need of these mountain districts and could be started by the hundred to the advantage of all. Each such school could be maintained for, from £50 per annum upwards with one good master and one or more assistants, including rent and all other expenses.

In some districts a portion of this amount can be collected from fees, etc. Technical classes to give a better knowledge of the various simpler handicrafts would also be of the greatest service.

There must be many of our Western brothers and sisters who long to get away from the daily drudgery of so-called civilized life, with its many binding, useless and foolish restrictions; to cut loose from the bondage of "Society" with its inane and lowering amusements; to be free to think and act as they desire. And there must also be some, especially amongst those who have had the inestimable advantage of listening to the teachings of the Swamis Vivekananda, Abhedananda and others, and of hearing through the various publications on the subject, the great and ennobling truths of the Eastern Philosophy, who are anxious to learn

more of this wisdom on its own soil and from its own teachers; as others also there may be who would be glad to prepare themselves for absolute renunciation. To such, Mayavati, with its *Advaita Ashrama* will have a strong fascination, for here they can pursue their studies under the willing and careful guidance of the Sannyasins in charge, and to such, the Himalayas will be a haven of rest and peace, where their souls will have the power to expand and thus gain Eternal Freedom. *Aum-tat-sat.*

Yours &c.,

THIRTYFIVE-YEARS' WANDERER.

[We request our foreign exchanges and contemporaries to notice the above letter. We shall be pleased to furnish any information required on the subject.—Ed.]

NĀNĀ KATHĀ

"HINDU missionaries are not among us to convert us to a better religion than Christ gave us, but rather in the name of religion itself, to show us that there is in reality but one Religion, and that we can do no better than to put into practice what we profess to believe. We had eight lectures at the Home by the Swami Vivekananda and all were intensely interesting. * * * There is combined in the Swami Vivekananda the learning of a university-president, the dignity of an archbishop, with the grace and winsomeness of a free and natural child. Getting upon the

platform without a moment's preparation, he would soon be in the midst of his subject, sometimes becoming almost tragic as his mind would wander from deep metaphysics to the prevailing conditions in Christian countries to-day, whose people go and seek to reform the Filipinos with the sword in one hand and the Bible in the other, or in South Africa allow children of the same Father to cut each other to pieces. In contrast to this condition of things, he described what took place during the last great famine in India, where men would die of starvation be-

side their cattle, rather than stretch forth hand to kill." *Unity, Los Angeles.*

From the latest report of the Kishengurh Orphanage we learn that the number of the destitute on the roll has risen to above one hundred.

THE Swami Sureshvarananda, in charge of the Relief Centre at Khândwa, opened during the festival of the birth of Sri Ramakrishna a special fund to distribute to the poor people of the district. The Swami's help has relieved from want of food and clothing an account which has been called for in the appeal for aid in these columns.

SISTER NIVEDITA has already awakened upon the scheme of "offering to Indian women an education that shall mean development adapted to the actual needs of their actual lives," has been in America since September last trying to raise funds for carrying out her project. In a prospectus, recently issued from Chicago, she discusses the scope and utility of a system of education "which shall enable the people to conserve all that they have already achieved while at the same time they adapt themselves to the needs of the new era," and the practical line of work which should be followed in order to bring about the intended good to our mother-country.

To soothe the anguish of the distressed, to minister to the wants of the needy, to console the disconsolate, in a word *practical sympathy* is the manifestation of the highest instinct of the human heart and forms the common ground where men

of all religious denominations can gladly meet and co-operate. It is, therefore, with peculiar interest that we wish to draw the attention of our readers to the immense material help which Dr. Klopsch and the American people have been rendering to the famine-stricken people of our country. The value of such work cannot be over-estimated. Besides soothing the dreadful agony caused by starvation to millions of helpless souls, it affords an instance of the extent and nature of the good that ever comes out of attending to the practical side of the faith which an individual or a nation may profess to hold. We offer our hearty thanks to Dr. Klopsch and the American people, expressing our deepest gratitude to them for the great service they have been rendering to our countrymen. May these worthy friends of suffering humanity be spared long to arouse by the glory of their examples many sleeping souls to similar useful activities both at home and abroad!

"OLOGIES."

The world is full of "Ologies"
Of almost every kind :
So many, that the knowledges
Of all the men in the colleges
The end could scarcely find.
You know there is biology,
A science called symbology ;
Then there's teleology,
And better known theology.
We've heard of anthropology ;
Have studied in mythology,
And tried to learn philology,
And just a bit, pathology,
(" Disease " is its analogy) :
There's also physiology,
And nature's mineralogy ;
But 't would be criminology
To write much more in " ology " —
So, where we are,
By far too far,
We'll close with slim apology.

(Quoted)